

# RELIGIOUS INFORMER, and Free-will-Baptist Register.

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## FOR THE INFORMER.

W. C. C. No. 12.

*Lying lips are abomination to the Lord; but they that deal truly, are his delight.* Proverbs 12. 22.

Lying is an evil, in vindication of which, few are so hardened as to plead; and yet it is no uncommon evil. Some previous and shameful criminality may lead men to falsehood, to cover their disgrace; but they had better confess, forsake, and leave their sin. Some, after they have lied, labor hard to conceal it; afterwards are obliged to submit to the deep and lasting disgrace of having the crime known. But should they escape being detected by man, the whole will be brought to light by a heart-searching God.

The spirit of malice or revenge too often proves a fruitful source of lying. If one is injured by another, he retaliates by falsehood and slander; but it often recoils on his own head. He is proved a liar, and an enemy to truth, and the person he attempted to slander, is found clear of those slanderous accusations; consequently he sinks into disgrace, and the other, to his great mortification, is the more esteemed and honored.

Again. Many are induced to depart from the law of truth for the sake of gain. They over-rate their own things, and give them qualities which they do not possess, with a design to get more than their real value; and they under-rate the things of others, either to keep their own credit, or get them below their real worth. By these means, some defraud others of their right, and heap up riches in abundance. But wealth, so gotten, must be painful in its final consequence. It must prove a bed of thorns

to a dying man, and a sword of torture to a condemned soul.

*Again.* Others have a peculiar faculty of leaving false impressions on the minds of those, who hear them; and without saying the words commonly used to make such impressions. They do it by tones and gestures. The impressions made are exactly such as they intended; but when charged with falsehood, they pretend to be innocent. But let them remember, if the hearers received the ideas they intended, and if those ideas were not true, they have as really lied, as if they had used the very words, which are the common and known signs of lying. There is perhaps no other kind of falsehood which more prevails, and does more real mischief. Such a liar contrives beforehand a place of retreat, and after he has stirred up a great deal of strife and hatred, he intends, by casting off the falsehood on others, to go off in triumph. But the day is approaching, when the enemies of truth shall be uncovered, and appear in their true character.

*Again.* Many lie foolishly, when the truth would do a great deal better, even if there were no criminality in lying. Such do it when it is entirely unnecessary, even if it were in itself a virtue. They often do it by exaggerating things, known to be false, when they have no inducement to it, or any determinate end in view. The things they invent and spread are so weak and foolish, they would be a disgrace to them if true, and much more so, as they are false. Other kinds of falsehood may be more mischievous; but none can bear stronger marks of folly. It must be considered as a sure evidence of a weak and depraved mind. Did they but realize the things of time and eternity as they ought, they would find topics of conversation enough to employ their tongue, without having recourse to such low and disgraceful things.

*Again.* There is also a kind of fashionable, polite lying, which is called by the soft name of *jesting*, in which many laughable things are said with a design to excite mirth. They sport with the infirmities of others; & what was said in jest, is often taken and afterwards told in earnest; by which the innocent sufferers have their infirmities converted into faults of the blackest hue. But the guilty, when charged with the crime, attempt an excuse by saying, *they were not in earnest.* This frivolous excuse neither excul-

pates them from the charge of falsehood, nor prevents the mischief it has occasioned. If men are ever ironical, let vice, and not the persons of the innocent be the subject of their irony. Jesting is a species of lying, and is a barbed arrow, and should never be played with, lest it miss the guilty and wound the innocent.

*Again.* Some put a false coloring on truth, or magnify its simple form beyond all bounds. This may arise from the love they have of always dealing in the marvellous. They seem to have no liking to simple and unexaggerated descriptions. By their manner of relating things, we should be ready to think the smallest insect to be a monster for its shape and bigness, and a mote to be a world : *"But let your yea be yea, and your nay be nay ; for whatsoever is more than these cometh of evil."*

*Again.* There is yet another very common and awful kind of lying, which consists in the breach of promise to God ; and one from which perhaps no son or daughter of Adam is entirely clear. In times of sickness, thunder, storms, and distress, men promise to reform but when ; God in mercy removes the threatening danger, they soon forget and disregard their solemn vows, and practice their former evils. Under weighty sermons, at sudden deaths, and on other solemn occasions, they make many religious promises, but very soon they pass away like an idle tale, or the early cloud, or morning dew. It is not a trifling crime thus to treat Jehovah, by thus lying to him, in breaking their promisory engagements. But though so desperately guilty, few seem concerned for their state, only when chastised by providence. Then they renew their vows, and commonly break them again when saved out of their trouble. Whatever such now think, it is certain their broken promises and murdered hours will one day stare them in the face ; and unless repentance prevent, they will be charged home on their guilty souls with unutterable pain.

O may God help thee, my reader, to avoid this evil also, and at last, save us in his kingdom of glory is the desire of your friend in Christ. Amen.

**W. C. C.**

*Copy of a letter to the editor, from Elder Ziba Woodworth,  
dated Montpelier, Vt. July 1st, 1822.*

DEAR BROTHER IN THE GOSPEL,

Perusing the last number of the Religious Informer, I read a communication from our beloved brother Elder Timothy Morse, stating that he had felt the necessity of being more given up to God and his work, of his complying with the impression, and of the effect that followed. My heart responded with Pharoah's Butler, "*This day I remember my fault.*" About the first of January last, a similar impression rested on my mind, and I sat out to visit my brethren in New-England. First I visited and preached with the brethren in Corinth, Vt. from thence to Haverhill, Coventry, Wentworth, Rumney, Plymouth, Holderness, Sandwich, and Tamworth, in New-Hampshire; preached in almost all those towns, and in divers other places. There was a little revival in Tamworth, one child of nine years old came out and owned her Saviour in the second meeting I attended in that place. I then passed on to Parsonsfield and Limeric in Maine, in both of which towns the Lord was carrying on his work of reformation. In Limeric about 15 had obtained a hope in Christ. Elders C. Bullock and J. Buzzell had baptized the young converts, among whom is a superior young man, who feels the weight of the cause of God upon him, and I think the Lord has set him for the defence of the gospel. This was about the 23d of January. Many were then under pungent conviction.

I then travelled southward through Alfred, Dover, Exeter, Haverhill, Boston, Quinsy, Dedham, and Providence, where I preached three evenings and one Lord's day to large and attentive congregations. I then travelled through Hopkinton, Stonnington, Groton, and New-London, publicly preaching almost every evening, sometimes I hope with good effect. Then I passed through Norwich, the place of my nativity, to Lebanon, Windham, and Ashford, where I found our beloved sister, Clarrissa H. Richmond well engaged in religion. Although she is married to a gentleman of fortune, yet she does not appear in the least lifted up. She continued to preach the gospel and travel considerably, to preach and confirm the brethren in the faith of the gospel. I then travelled northward to Lebanon, N. H. about one

week after you preached there. A general awakening appeared to pervade the minds of the people, the youth in particular. A small number had obtained a hope in the Son of God. I tarried a day or two with the people, visited from house to house, preached once to a large and solemn assembly. I returned home the first of March, after two months of painful yet joyful labor in the vineyard of our blessed Lord. I have visited, preached, and baptized in various towns in this vicinity, enjoy perfect peace in my soul, and feel reconciled to God.

O my herald brethren, let us never be discouraged, but be more earnest to win souls to Christ; for the work of the Lord is honorable and glorious.

*I am, in the best of bonds, your real Friend and Brother,*  
ZIBA WOODWORTH.

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FOR THE INFORMER.

*Extract of a letter to the editor from Elder Charles Bowles,  
dated at Richmond, Vt. June 7th, 1822.*

BROTHER CHASE,

I write to you to give information of the state of religion in these parts. The seasons are refreshing in Starksborough, Huntington, and Richmond. In the latter place, Elder Webster and myself assisted in forming a church in the town, to which some additions have since been made. Doors are continually opened for preaching, and the prospect of revivals is glorious in these parts. I attended a meeting at Starksborough on the 2d day of June, in which we enjoyed the wonderful presence of God, especially at the water side. Two persons were added to the church, 18 others are candidates, most of whom I expect will be baptized soon. On the 13th of June I baptized three persons in Starksborough, at which time it appeared that God owned the institution by causing the Holy Spirit to shed abroad a Saviour's love in our souls.

*This from your brother in Christ,*  
CHARLES BOWLES.

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A letter is just received from Elder Josiah Fowler of Ontario, N. Y. which gives information that he has baptized two of late, and feels encouraged to continue sounding salvation through the blood of the Lamb.

*O that ministers were more faithful in their calling.*

A letter from Elder David Blaisdell of Lebanon, Me. informs us, that though the attention to religion is not so great in that place as he could wish, yet the people are very candid, and many of their meetings are very refreshing. Last spring four persons were in distress of soul and cried vocally for mercy, one has experienced religion, and one backslider reclaimed.

Elder Zalman Toby writes that there is some attention to religion in Providence, R. I. several have recently experienced a hope in Christ, and now rejoice in his love.

### THE R. I. QUARTERLY-MEETING

WAS holden at Smithfield, R. I. the 18th & 19th of May last, at which time they enjoyed a happy season.

Sat. A. M. was spent in hearing reports from the churches. A church from Gloucester was added to the q. m. Afternoon of Saturday and the Sabbath were spent in preaching and exhortation. The Elders, who preached, were Potter, Allen, Green, and White.

Next q. m. 2d Sat. in August. **JOB ARMSTRONG, Clerk.**

*In the last number of the Informer, [page 103;] I proposed several questions to be answered by the first of November next. I now give a form of the accounts necessary for the clerks of each church to send to their Quarterly-Meetings.*

The church in \_\_\_\_\_ belongs to \_\_\_\_\_ Quarterly-Meeting, has had an addition of \_\_\_\_\_ members since November 1st, 1821, and the present No. is \_\_\_\_\_.

The name of the Elder laboring with us is \_\_\_\_\_ his residence is in \_\_\_\_\_.

Brother \_\_\_\_\_ an unordained preacher is approved of by the church, and resides in \_\_\_\_\_.

#### *Form for Quarterly-Meeting Clerks.*

*Minutes of the \_\_\_\_\_ q. m. belonging to the \_\_\_\_\_ y. m.*

The number of churches added to this q. m. since Nov. 1st, 1821, is \_\_\_\_\_ viz. [Here write by what name they are called.] The present number is \_\_\_\_\_ The state of the churches is as follows: [Here send the minutes of each church.]

If this q. m. have been added to the y. m. since Nov. 1st, 1821, mention the time when.

## TO THE AGED.

*Aged Friend.*

ONE, who sincerely wishes well to your best interest, now addresses you upon that subject, which of all others is the most important. The number of your days is very nearly accomplished, and the things which should now occupy your attention, and with which you should be most familiar, are death, judgment, and eternity; awful subjects indeed. He that is old, should be in his own estimation, a dying man: he should realize something of the spirit of the apostle when he says, "I die daily." 1 Cor. xv. 31. He should esteem himself just at death's door, and stand prepared to hear this solemn address: "Set thine house in order; thou shalt die, and not live." Isa. xxxviii. 1. Instead of this, how many aged persons are there in whom there is every sign of a speedy dissolution, who, in understanding, in inclination and conduct, are yet children, entirely occupied with the trifles of time, and altogether unmindful of their souls and eternity. Is this your unhappy case, reader?

Suffer then the word of exhortation. This Tract comes to you with the friendly design; receive it as from the Lord, read it with attention, and when you have read it, kneel down and intreat him to impress it upon your heart, that it may prove a real and lasting blessing to your soul. Remember, you will soon stand before the judgment seat of

Christ, there to answer for the deeds done in the body, whether they be good, or whether they be evil. It will then avail you nothing to cry with the wicked Balaam, "Let me die the death of the righteous, and let my last end be like his;" Numb. xxiii. 10. nor yet to seem righteous in the eyes of men: you must have on the wedding garment; Matt. xxii. 11,12. you must be born again; John iii. 3—8 you must be holy, 1 Cor. vi. 9, 10. Such only are ready for the Lord's coming; all others will be excluded, when the bridegroom cometh, and the door is shut; and in vain will they then say, "Lord, Lord, open unto us." Matt. xxv. 1—10.

Is it not requisite to remind you of what is before you, but I recommend you carefully and frequently to look back upon the way which you have already come. This was the injunction laid upon Israel of old: "And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness." Deut. viii. 2. The Lord had so discovered to them his holiness and justice in chastening them for sin, and such rich grace and mercy in the forgiveness of it, that they might with great propriety have determined to "sing both of mercy and judgment." Psalm ci 1. Come then, my aged friend, look back upon the way which you have come; trace the leadings of God; call to your remembrance what he has done for you in a way of mercy, and how frequently he

has spoken to you in his judgments. You have been the subject of his constant care and unmerited bounty. In your experience from day to day, how many wants have been supplied, how many fears dispelled, how many dangers escaped, and how many deliverances wrought? If you would reckon them up in order, they are more than can be numbered. Ask now your own heart what good effect the boundless mercy of God has produced upon your soul. Do you not know that God in all these dispensations has been calling you to seek him, trust in him, and love him, as the only substantial good? 'Or despisest thou the riches of his goodness, and forbearance, and long-suffering: not knowing that the goodness of God leadeth to repentance; but, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his deeds?' Rom. ii. 4—9. How have you acted toward your kind benefactor through all the years that he has spared you? Have you at all thought upon him? Have you feared, and loved him? Have you revered his holy name? Have you kept his Sabbaths? Have you attended his ordinances? Have you made his word your guide, and his glory your chief concern? If you have not, ought not your conscience to smite and reproach you to-day, as one of the most ungrateful of mortals,

especially when you recollect how frequently and how solemnly you have resolved in the day of your affliction, that if God would spare and deliver you, you would fear and serve him till your dying day? Whereas on the contrary, you have served the world and sin with more eagerness than ever.

Does not this Tract find you ignorant of yourself, ignorant of God and of the Holy Scriptures, and with all your might rushing forward in the company and in the spirit of those who are crowding the broad road which leadeth to destruction? Yes, to this day, it may be, you are a stranger to godly sorrow for sin, and to the saving power of that Gospel in which the forgiveness of it is preached through the Saviour's atoning blood. You have neither seen your own deformity in the glass of God's holy law, nor the beauty of the Lord Jesus Christ as shining in the blessed Gospel, through the beholding of which, men "are changed into the same image from glory to glory, even as by the Spirit of the Lord." 2 Cor. iii. 18. No, you continue to bear the "image of the earthly." Your thoughts, your cares, and your pursuits are earthly and sensual; hence you live in the neglect of prayer and reading the Holy Scriptures, make your attention upon the worship of God give place to your carnal indulgences and to your worldly interest, and are almost as ignorant and careless, as to every thing that concerns the salvation of your never-dying soul, as a

poor, unenlightened heathen.

Ah, poor sinner, humiliating and affecting as this picture of human nature appears, is it not your own likeness? And is it really possible, is it actually true, that you should have lived so many years to so little purpose; and that in a christian country surrounded with the light of revelation, and the faithful preaching of the Gospel of Jesus Christ: nay more, professing yourself to be a Christian and to have a hope of eternal life?

[*To be Continued* ]

### THE HALF WAS NOT TOLD ME.

So said the queen of Sheba, when she became acquainted with the wisdom of Solomon. So says the soul, who becomes savingly acquainted with the excellency of Christ. "And behold a greater than Solomon is here!" Thus the true saint continues to say, while he enjoys the comfort of walking with God. So he will say again, when he comes to appear with Christ in glory. And thus he may express the rapture to all eternity. And may we not suppose that this will also be the cry of the sinner, when he comes to feel the wrath of the despised Lamb of God? And will not the *song* of the saint be the *cry* of the sinner forever and ever? While one is forever soaring in realms of felicity, and the other forever sinking in the regions of despair, will not this be their perpetual language, "The half was not told me, the half was not told me!" But

how different their feelings. ; How distant the extremes: How broad the separating gulph.

### FROM THE GUARDIAN.

#### ETERNITY.

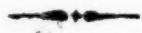
Hold your hand before your eyes, and it will hide the sun. How is this? Is your hand larger than the sun? No, the sun is many times larger than this earth, but your hand is very small. How then can you hide so large an object with one so small? It is because your hand is nearer, and not because it is larger than the sun.

I cannot suppose that any of you will be so foolish as to think your hand is larger than the sun, but I make these remarks, the more forcibly to impress you with the fact, that though the comparatively insignificant things of time may, because they are present, for a short time, hide from your mind the infinite subject of religion—heaven—hell with all the realities of eternity, still the fact remains that they are as much more important than the trifles of time, as the sun is larger than your hand. For a moment pause, and think—Eternity—Always beginning, never ending *eternity*—When you shall have been in eternity as long a time as has been since the creation of the world your eternity will not be in the least diminished. When ten thousand times ten thousand years have rolled away the end of eternity will be no nearer than when it first commenced. What a vast account of happy-

ness may you enjoy, should you go to heaven,—and, O, my soul sickens at the thought, O what a load of misery must you endure should you go to hell? “Who can dwell with devouring fire? who can inhabit *everlasting* burnings?

With this view of eternity, how insignificant do all the pleasures and riches and honors of this world appear? “They are but a dream an empty show.” Why then should they engage all your attention & exclude from your thoughts the invisible realities of eternity. The things of time have more influence upon you because they are present to your senses, and you are apt to look upon eternity as at a distance. But remember you can hide the sun with your hand: Eternity is not at so great a distance as you imagine. Even now while you are reading, you may be standing upon the very verge of the eternal world. It is calculated that seventy-three thousand persons die every day —fifty every minute. How long you may escape the arrows of death is uncertain. Death may have drawn his bow, and marked you for his next victim. Be then no longer blind, but open your eyes and look around. Where are you? “Here you are upon one inch of time, and before you opens a boundless eternity.”

Prepare then to meet your God.



**PLEASANT CONSIDERATION,**  
THERE is one consideration that may make me endure affliction with fortitude, and

triumph in my trouble which is, That what I endure to-day, I shall not feel to-morrow. Every sip of affliction lessens the bitter cup that is put into my hand, which contains its given quantity, and is not always kept full: so the more frequent, or the more largely, I drink at a time, the less remains for me; and some time or other I must drink it all and glut down the last drop in the expiring pang. I cannot weep over a parent dying twice, nor can I twice attend the funeral of a friend. I cannot have the shocking sight of my dearest relative struggling in the jaws of death a second time. Had I a numerous offspring, I might bury all the tender little ones once, but could not dissolve at their funeral again and again. The affliction I feel to day, I shall feel again no more forever; that is, in their first onset, though they may follow up and repeat their stroke for many days.

Though the shower be heavy on me, yet to my comfort the clouds shall not return after the rain, to fall in other showers. And though clouds and darkness, tempests and storm should fill my sky all the days of my life, yet after death my heaven shall brighten, and be obscured no more. My troubles diminish in the enduring, but my consolations are of another nature; they are a flowing spring, at which I may daily drink, still they overflow. Affliction is like the foam of a river, that perishes as we pass over, & can be found no more; but the divine comforts are

like Israel's stream in the wilderness that followed them all the way. The present loss of dearest relatives, which brings most pungent sorrow, would cease, were I assured that in a few years they were to rise again. Then, should it not cease, when I reflect on the certainty of enjoying my relation, where spiritual friendship is screwed up to sublime heights, never known below, and that to endure forever? I look a little further, and my afflictions are no more; I look a little further, and infinite consolations are mine forevermore. Why, then, should I suffer much from any grief that passes, never to return, when pure joy, to comfort me, with mighty strides approaches, never to remove or pass away?

FROM THE EVAN. MONITOR.  
REVIVALS.

From a correspondent in Cabot we learn that between 40 and 50 are hopeful subjects of the work of grace, which has prevailed in Waterford, during the past winter; and that 30 have united with the Congregational Church in that place, and 10 with the Methodists; that there is some increasing attention in Concord, and several have given evidence that they have passed from death unto life; and that about 20 have hopefully experienced renewing grace during the winter and spring in Barre.

A correspondent at Guildhall writes, "The revival here has been great—50 or more are reckoned as hopeful subjects—

24 have joined the church, and are propounded. Many are still inquiring. The work has been marked for pungency and stillness. 'Tis God's work, all glory to his name."

We learn, says the Religious Intelligencer, from a correct source, that the work of grace in the city of New-York, which we have mentioned before, appears to be increasing, and gradually extending into several of the congregations; and many are encouraged to hope and pray for a general outpouring of the Holy Spirit on that great city. Is not the salvation of a hundred and twenty thousand souls convened in that city, an object that calls for prayer?

Since the commencement of the revival in Wilton in this state, which has also been mentioned before, between 80 and 90 are indulging hopes that they have passed from death unto life.

The revival in Norwalk continues interesting. In New Canaan a promising work is commenced; and in South Salem sinners are awakened, as will be seen by the following extract from a friend in that place:

"The Lord has appeared to build up Zion in the midst of us; sinners are anxiously inquiring, what they shall do to be saved; others are rejoicing in hope. The work has put on a decided appearance. Anxious meetings are crowded and solemn. I have just attended a morning prayer meeting, which is the first, I believe,

that has ever been attended in this place. We greatly need and desire the prayers of God's people for us, that the strong holds of satan may be broken down, and the Redeemer's kingdom exalted on the ruins."

A correspondent at White Hall N. Y. states, that 24 have been added to the church in that place, and 11 to the church at West Haven, Vt. since the settlement of Rev. Mr. Hebard, who was installed over both parishes the first of January last. In the village also, three or four miles from White Hall, there had been a refreshing season, and there was a hopeful prospect of their settling a minister.

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FROM THE BOSTON REC.

There is a pleasing work of divine grace in this region, embracing New-Ipswich, Rindge and some other towns in New-Hampshire, together with several others in the north part of the county of Worcester. The greatest part of this region has been the seat of darkness, stupidity and error, for a long course of years: but the slumber of moral death seems now to be disturbed—the Holy Spirit is evidently here on a visit of mercy—and those pious souls who have wished, and waited, and prayed, for the consolation of Israel, now see it, and are glad.

The work commenced in New-Ipswich during the last summer or autumn, and still continues with very pleasing, hopeful prospects. I cannot state the precise number of those, who appear to give evi-

dence of having become the subjects of grace, but probably I shall not be incorrect in saying that it exceeds 100.

In Rindge there has been a revival of religion for several months, the number of hopeful subjects of the work is 40 or more.

In Fitchburgh a special attention to religion began to be visible, some time last winter, and it has not entirely subsided—as many as 50 have given evidence of having passed from death unto life—a spirit of prayer is still prevalent among Christians.

In Ashby, the church and congregation of which Rev. John M. Putnam is minister, began to be visited with the refreshing influence of the Holy Spirit, last autumn. The excitement still continues, and seems to be almost general—as many as 45, it is hoped have been born to the Spirit, and 20 have been added to the church.

A revival of religion commenced in this town, (Winchendon,) more particularly in the Congregational Church and society during the month of March. The work has been gradual, but, considering the time of its continuance, it is great, and is now becoming more general and more and more decisive in its character. Meetings on the Sabbath, prayer meetings, conferences, and meetings for youth, are well attended, are solemn, and appear to be followed with happy results. But I think no meeting so much blessed in awakening the careless, in directing the anxious, and confirming

ing the hopeful subjects of grace, as the Inquiry Meeting, which has been held weekly ever since the revival began. Thirty or forty, we hope, have experienced a change of heart — seven have united with the church, eight more are pro-pounded. We have many praying souls, and the great body of the church are continually uniting in prayer, that God would carry on this work, and make still greater displays of his power and grace.

Yours, &c.

EBER L. CLARK.

May 27, 1822.

It is well known to the friends of Zion, that God has of late favoured many towns in this county with a season of refreshing from his presence, and that the number of praying souls among us has been greatly increased. A work of grace began in this town in the month of August last. The happy fruits of the Holy Spirit first appeared in the church, and the Lord graciously heard the prayers, and wonderfully blessed the exertions of his people, in the awaking and hopeful conversion of sinners of all ages. We have already received eighty into the church, and others are rejoicing in hope. Divine influences, we trust, are not yet wholly withdrawn from us. Let God's name be praised for these tokens of his mercy to the churches.

Yours, &c. ALVAN HYDE.  
Lee, Mass, May 25, 1822.

*ibid.*

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The revival in Providence,

R. I. continues, and men, whose talents and acquirements qualify them for extensive usefulness, are subjects of this work of grace.

Is it not astonishing that we should go on repeating periodically, "Try me, O God," while we are yet neglecting to try ourselves? Is there not something more like defiance than devotion to invite the inspection of Omnipotence to that heart which we ourselves neglect to inspect? How can a Christian solemnly cry out to the Almighty, "seek the ground of my heart, prove me and examine my thoughts, and see if there be any ways of wickedness in me," while he himself neglects to "examine his heart," is afraid of "proving his thoughts," and dreads to inquire if there "be any way of wickedness" in himself, knowing that the inquiry ought to lead to the expulsion.—

*H. More.*

#### ANECDOTE.

A military officer being at sea, in a dreadful storm, his lady, who was sitting in the cabin near him, and filled with alarms for the safety of the vessel, was so surprised at his composure and serenity, that she cried out, "My dear, are you not afraid? How is it possible you can be so calm in such a storm?" He arose from a chair lashed to the deck, and supporting himself by a pillar of a bed-place he drew his sword, and pointing it to the breast of his wife, he exclaimed, "Are you not afraid?"

She instantly replied "No, certainly not." "Why?" said the officer. "Because rejoined his lady, "I know the sword is in the hand of my husband, and he loves me too well to hurt me." "Then," said he, "remember I know in whom I have believed, and that he holds the winds in his fists, and the water in the hollow of his hands."

## PULPIT ELOQUENCE.

*Close of an address to Sunday Schools, by the Rev. Thomas Raffles, of Liverpool England.*

"Can we estimate the value of a single immortal soul, a deathless being, by what standard will you calculate it? Conceive every atom in the composition of the universe a gem. Could you make the calculation as many times as there are atoms and tell us the mighty sum, it would fail, to convey to us any adequate idea of the value and importance of a single soul! for when all this wealth was expended in the pursuit of happiness, the spirit would be still in the dawn and infancy of its existence, panting for felicity it could not purchase. Will you then attempt a calculation, and tell us the amount? Before you pronounce the mighty sum—pause. Have you considered the duration of eternity? If you have not, I adjure you ponder it well, ere you form your estimate of the work. The abyss at whose brink we shudder; and the ocean in whose immensity we are confounded; may be fath-

omed and defined—but eternity! what adventurer ever stretched his pinions abroad on that abyss, and returned to the shore of time with tidings of the opposite coast? 'Tis a gulf that has no bottom; an ocean whose rude billows ever roll, and never find a stand. Myriads of myriads of ages, heaped up till fancy fails and numbers are exhausted, leave the boundless waste of duration unexplored. They have deducted not an atom from eternity.—Yes, these myriads, that spirit whose worth you are to calculate, must inherit, whilst each as it rolls, adds to its capacity of happiness or wo, till its sense of felicity or pain is exquisite as the periods of its duration are eternal.

"Before you form your estimate, look up to Heaven. See the mighty preparation making there for its reception. What realms of bliss for the immortal spirit to explore and to possess. What golden streets through which to walk; palaces in which to dwell; what streams of celestial pleasure of which to drink! and with what crowns of costly gems to be adorned! Hark! It is the song of the redeemed. To him that loved us, and washed us from our sins in his own blood, and has made us kings and priests unto God and his Father; to him be the glory and dominion for ever and ever. Amen. Then they strike their golden harps, and pour the seraphick strains again.

"Before you form your estimate, look down into hell. Look through its dungeons of

dispair, behold its magazines of wrath and see its instruments of vengeance play.—Single out a solitary victim, and listen to his agonized complaints—these chains forever! these fiends forever! this gnawing worm forever! and then he shrieks, whilst a thousand demons starting from their caves, reply *forever.*"



### OBITUARY.

#### ELDER JOSEPH YOUNG.

*The death of this brother was mentioned in our last.* Elder Young removed from Exeter to Gilmanton, nearly 50 years since. Anna Folsom, of the former place, was his wife, who died Nov. 1. 1812. He for forty years sustained and adorned a profession of religion, and lived a pious and exemplary life. He for many years was ruling elder in the Baptist society, and used every effort to effect the advancement of 'the Redeemer's cause.' He was ever instructive and communicative in his religious conversation. Blending the talents of an able statesman with the zeal and humility of a devout christian, he has frequently represented his town in the State legislature. In this, as in many other stations in which the partialities of his friends have placed him, he has conducted with fidelity and propriety. He was remarkably judicious in his counsels. The young and unexperienced always found a faithful friend in him.—He was an industrious and exemplary

man. His loss will be severely felt by his own and neighboring towns. He has left an example worthy of imitation. The hand that has often bounteously supplied the poor, now lies mouldering in the grave, but his immortal part, as we firmly trust, has soared away to the blissful mansions above and joined the heavenly choir, there to spend an endless eternity in praise of his maker, and receive the reward of a well spent life.

Departed this life on the 27th June last, Mr. Stephen Folsom of Tunbridge, Vt. aged 49. He has left a wife and seven children to mourn their loss. In this death, the church in that town has experienced a great loss, and society an ornament. He was sick 21 days with a lung fever, which he bore with christian patience, and died in the triumphs of faith, in full hope of a glorious immortality.

In this town, July 6th, Mr. James Farnham, aged 25. Mr. Farnham professed religion when about 14 years of age, and lived a pious life unto his death. His last sickness was a consumption, long and distressing, all which he bore with great meekness, not a murmuring word was ever heard from his lips, but often spake of the goodness and mercy of God to him. I frequently visited him du-

ring his sickness and found his mind sweetly composed.

After he had become so weak as to be unable to speak, only with a low breath, I sat down by him, and he related his experience to me which I committed to writing. The last visit I made him, being sensible that the hour of his departure was at hand, in prayer, I expressed a desire that he might finish his course with joy, and that his disconsolate wife, whom I expected soon to see a widow, and his child fatherless, might find in God divine support. Being asked after I was gone how he felt to hear me pray so, he said, "O it gave me joy."

He appeared to have a glorious discovery of that blessed rest to which he was going and longed to be there.

When he was dying, he asked his wife if she was not rejoiced to think he had got so near home; adding that he was. He calmly resigned his soul to God, and fell asleep in Jesus.

I attended his funeral the next day, and preached to a large and solemn congregation from these words: "Bless the dead," &c. Rev. 14. 13.                            E. CHASE.

*The Experience of Brother Farnham will be published in the next number.*

## RULING ELDER.

I hoped some person would have answered the question by this time, respecting a Ruling Elder. I hope an answer will be presented as soon at least as next month.

STATE OF NEW-HAMPSHIRE.  
Grafton, ss.

DANBURY, JULY 6, 1822.

*Notice is hereby given to all whom it may concern, that Samuel Clifford, Jonathan Sleeper, Stephen C. Knowlton, Cogood Pingry, and their associates, have united & formed themselves into a religious society, and have assumed the name and style of the First Union Baptist Society in Danbury, agreeably to an act of the Legislature of said State, passed June session, 1819, and have caused the same to be recorded in a book of records kept by the Clerk of said Society.*

Attest, TRUE PINGRY,  
Clerk of the Society.

*"I wish the Informer was published oftener. I would willingly pay a dollar a year to have it once in two weeks."*

The above request is often presented, and I will grant it next year, if it be thought for the greatest good.

*Would my patrons like to have the Informer better print? If so, each subscriber send the balance due for his paper, as soon as the first of Nov. next, and I will procure new type for next Vol. Those who have paid, receive my thanks.*                            E. C.